DOCUMENT RESUME

ED 292 434 HE 021 319

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TITLE An Incomplete History of Non-Traditional Programs in American Higher Education.
PUB DATE Jan 88
NOTE 27p.
PUB TYPE Information Analyses (070) -- Historical Materials (060)

EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS Definitions; *Educational Development; Educational History; *Educational Innovation; Educational Principles; *Experimental Colleges; Experimental Teaching; Free Schools; *Higher Education; Models; Noncampus Colleges; *Nontraditional Education; Open Education; *Open Universities

ABSTRACT

An overview of the history of nontraditional programs within the American higher education system discusses the energy and spirit provided by such programs and relates them to the basic principles of American culture (importance of individuality, respect for diversity, and belief in equality). During the development of American culture, the five trends affecting higher education have been moving from aristocracy to equality, from traditional to popular and practical, from transmission to creation, from singular to diverse, and from uniformity to individuality. Several definitions of nontraditional education are provided in a discussion of the nature of nontraditional programming. Nontraditional education focuses on the needs and goals of the individual learner, with learning not necessarily taking place in a formal setting. Though nontraditional programs are relatively new in higher education, their foundations are deep within America's history. Nontraditional programs are divided into six categories/models: administrative-facilitation model, modes of learning model, examination model, validation model, credits model, and complex-systems model. Details of each category/model are provided. A list of 18 references is included. (SM)

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AN INCOMPLETE HISTORY OF NON-TRADITIONAL PROGRAMS IN AMERICAN HIGHER EDUCATION

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January, 1988

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AN INCOMPLETE HISTORY OF NON-TRADITIONAL PROGRAMS IN AMERICAN HIGHER EDUCATION

Non-traditional programs, per se, are relatively recent in the history of American higher education. Yet, when one considers this history and the history of the United States, colleges and universitites have continually struggled to change and innovate to meet the social and personal needs of the citizenry. For as the political, economic, religious, and social environments in America have evolved, higher education has responded by adapting itself to these new conditions. Non-traditional programs, as they exist today, "can, in their various and diverse forms, be part of the continuing movement that has periodically added vitality to higher education" (Commission on Non-Traditional Study, p.4). As such, they can be viewed as a logical and necessary extension and outcome of American democratic principles.

A Historical Perspective

To understand and appreicate the history of non-traditional programs, we need to consider the historical contexts within which these programs have developed.

Throughout American history, there are at least five trends which have impacted higher education. These trends have provided impetus to change, innovation, and the restructuring of educational institutions, philosophies, methods, and missions.

1. From Aristocracy to Equality. The early colonial colleges were formed to "train ministers" and "to educate professional men" (Brubacher and Rudy, p.6)--men who were drawn from the upper classes of colonial society. With Jakcsonian Democracy, in the Early National Period, came the cause of the "common man" and the number of colleges and the number of students began to increase. Immigration, industrialization, and scientific research in the

late 1800's and throughout the 20th century, in addition to the growing population, all contributed to the "establishment of democracy in education in fact as well as in theory" and, as Ralph E. Turner stated, "the free access of all individuals to the full content of the advancing body of knowledge" (Brubacher and Rudy, p.401).

2. From Traditional to Popular and Practical. Colonial colleges were modeled on the English institutions of Oxford and Cambridge. "In each part of the New World, the European settlers sought to create as close an approximation as they could to the culture with which they had been familiar back home" (Brubacher and Rudy, p.5). To accomplish this, they transplatned their values and beliefs into the institutions they established in the colonies, re-creating a "paideia" that paralleled their European environments. However, as the frontier began to expand, promoted by the development of commerce, railroads, and river travel, the demand for practical training increased.

> "A mid-nineteenth century committee of the Massachusetts legislature (stated) a college should be open to boys who seek specific learning for a specific purpose. It should give people the practical instruction they want and not a classical-literary course suitable only for an aristocracy" (Brubacher and Rudy, p.290).

Higher education expanded to meet these needs by establishing scientific schools, technical institutes, and, with the federal aid of the Morrill Act of 1862 and 1890, mechanical arts and agricultural colleges. In the 20th century, with continued industrialization and the rapid advance of technology, practical training became widespread, facilitated, in part, by the community college movement which offered vocational education via terminal and transfer degree programs.

3. From Transmission to Creation. The curriculum of the early colonial colleges "was primarily involved in the conserving of existing knowledge" (Brubacher and Rudy, p.23) and with transmitting this "fixed and known body of knowledge--the 'liberal arts'"- to every student (Brubacher and Rudy, p.13). As early as the American Revolution, however, the classical curriculum was being shaken: "Newtonian empiricism was challenging Christianity. Induction was challenging deduction . . . By the eve of the Revolution everywhere more attention was being paid to natural science and mathematics: (Rudolph, p.30). And this movement continued. Scientific schools were opened during the Early National Period at the University of Virginia (1819), Rewsselear Polytechnic Institute (1824), Yale (Sheffield Scientific School, 1847), Harvard (Lawrence Scientific School, 1847), Dartmouth (Chandler Scientific School, 1852), with technical and engineering schools opening at Union College (1845), Brown (1852), and the University of Pennsylvania (1855) (Brubacher and Rudy, pp.61-62). With the drive for experimentation and research well founded, the rise of American universities and graduate schools, based on "the German University system," developed after the Civil War as "workshop(s) of free scientific research" (Brubacher and Rudy, p.174). This movement towards research and the discovery and creation of knowledge is now a hallmark of American higher education.

4. From Singular to Diverse. As described in the three preceeding trends, American higher education has been shifting and expanding to adapt to the changing conditions it relates to in society. During the Colonial and Early National Periods, however, "it had been possible to speak of the officers of an entire college--its president, its faculty, and its trustees--as being of one and the same mind" (Veysey, p.57). This single and unified view was clearly expressed in the Yale Report of 1828: "Our prescribed course contains

those subjects only which ought to be understood . . . by everyone who aims at a thorough education" (Rudolph, p.133). The prescribed curriculum, entrenched, for the most part, in the majority of colleges until the Civil War was reinforced by the Yale Report which declared it to be "the only proper system for a college" (Brubacher and Rudy, p.105). Considering some sporadic attempts at modifying the curriculum, including those of Thomas Jefferson, George Tichnor, Eliphalet Nott and Francis Wayland (Brubacher and Rudy, pp.101-104), the trend towards diversity did not develop wholeheartedly until after the Civil War, when "the central educational battle of nineteenth century America was fought over the elective system" (Brubacher and Rudy, p.100). Spearheading this drive was Charles W. Eliot, President of Harvard.

The elective system, once established, dramatized a significant shift in American higher education. First, "was the acceptance of a philosophy of the importance of all subjects;" second, "the rise of scientific and utilitarian courses to prominence which had once been enjoyed only by the classics and the humanities;" and third, "The speedy development of subject-matter specialization, with the attendent departmentalization of the curriculum" (Brubacher and Rudy, p.116). A number of other innovations resulted from the elective system, including "course credit, concentration and distribution of content, majors and minors based on firmly structured departments, a minimum number of credits for graduation, grade points . . . and other rules and processes now so familiar that they almost seem to have been in existence forever" (Hovle, p.4).

Classical liberal arts colleges, as they existed prior to the Civil War, were no longer capable of providing the kind of structure necessary for "incorporating new fields of knowledge such as science and languages into the

curriculum to serve the requirements of an expanding society" (Brubacher and Rudy, p.143). A new organizational form was called for, and the American university developed to facilitate these advances.

> "What was now happening, however, was an incredible expansion in the number of careers for which formal study and instruction was possible, useful and demanded. The implications of the Jacksonian emphasis was quite clear: all careers were equal, and all careers demanded an equal opportunity within the university. The colleges were now, in their university phase, required to welcome and to serve potential merchants, journalists, manufacturers, chemists, teachers, inventors, artists, musicians, dieticians, pharmacists, scientific farmers, and engineers on an equal basis with the students of law, theology and medicine" (Rudolph, p.341).

The history of American higher education in the 20th century parallels United States history. For as society developed and advanced, so higher education changed to meet the needs. These advances have resulted in the establishment of specific student personnel services, intercollegiate athletics and intramural sports, student governments and clubs, counseling, and employment services (Brubacher and Rudy, chpt. 16), in addition to professional organizations, periodicals, journals, and conferences, all catering to the specialized and diverse interests of the American public.

5. From Uniformity to Individuality

All of the trends previously described contain one common and underlying connection--the trend towards providing options and opportunities for the individual students. From the prescribed classical curriculum, reinforced with "the collegiate way" and strong religious consequences, for an elite group,

American higher education has progressed to a philosophy of "full educactional opportunity" that will "assure each individual, regardless of age, previous formal education, or circumstances of life, the amount and type of education that will add to and develop his potential as a person" (Gould, in Gould and Cross, p.3).

The emphasis on the importance of the individual in higher education today reflects the democratic principles of our Founding Fathers, the egalitarian spirit of Andrew Jackson and the ideals of numerous innovators in higher education. In advocating the elective system, Charles W. Eliot

> "held to the view that a true university college should give its students three essentials: first, freedom of choice in studies; second, opportunity to win distinction in special lines of study; and, finally, a system of discipline which imposes on the individual himself the main responsibility for guiding his conduct" (Brubacher and Rudy, p.112).

Eliot saw the prescribed curriculum as too routine and too limited, failing to develop individual motivation. In contrast, "the elective system awakened individual interest and, in so doing, resulted in harder, better work. Thus the whole burden of motivation was shifted from external to internal compulsion" (Brubacher and Rudy, p.114).

In addition to providing "full educational opportunity," the importance of the individual in education can be demonstrated by the shift from individual adaptation to institutional adaptation. Until the elective system was established, students had relatively little choice in their collegiate studies. They had to adapt themselves not only to the curriculum, but also to the discipline, philosophy, and values that their college supported. Within the last 100 years,

however, institutions have been adpating their offerings, not only to the industrial, political, social, economic, and technological needs of society, but also to the unique needs of each student. " . . . the student must be placed more and more in the center of academic concern. The curriculum, and every other aspect of college life, must be closely related to the student's total personal development" (Brubacher and Rudy, p.330).

It is within these contexts and trends that the history of non-traditional programs will be studied.

NON-TRADITIONAL PROGRAMS--ACCENT ON THE INDIVIDUAL

Before pursuing the history of non-traditional programs in American higher education, we will briefly examine the definition and nature of non-traditional programming.

Several definitions of non-traditional educaction have been offered. First, Gould and Cross (1973) suggest "that non-traditional study consists of a set of learning experiences free of time and space limitations, organized so that the student may acquire new skills or attainments extending his personal, intellectual, esthetic or vocational development" (p.14). They also state that "Non-traditional study may be defined in simplest terms as a group of changing educational patterns caused by the changing needs and opportunities of society" (p.1). Cross and Valley (1974) view non-traditional study as a "departure from traditional education" in "its explicit recognition that education should be measured by what the student knows rather than how or where he learns it" (p.1). Concerning the traditional notion that education occurs best in a classroom, Hartnett (1972) states that non-traditional learning " . . . refers to learning experiences that do not take place under the auspices and supervision of some formally recognized higher education institutions; or it may refer to learning that does take place under such auspices and supervision but differs significantly from other formal educational efforts taking place there" (p.14). Cyril O. Houle (1973), while not specifically defing non-traditional programs, does offer an idea when he states "An external degree is one awarded to an individual on the basis of some program of preparation (devised either by himself or by an educational institution) which is not centered on traditional patterns of residential collegiate or university study" (p.14-15).

Possibly the most widely accepted definition and description of non-traditional learning was generated by the Commission on Non-Traditional Study in 1973:

> ". . . more an attitude than a system and thus can never be defined except tangentially. This attitude puts the student first and the institution second, concentrates more on the former's needs than the latter's convenience, encourages diversity of individual opportunity rather than uniform prescription, and deemphasizes time, space and even course requirements in favor of competence and, where applicable, performance. It has concern for the learner of any age or circumstance, for the degree aspirant as well as the person who finds sufficient reward in enriching life through constant, periodic, or occasional study" (p.XV).

From these definitions and descriptions, non-traditional study means many things. The focus is on the individual needs and goals of the learner. Learning may or may not take place in formal settings, is flexible as to how and when it occurs and is focused on the knowing rather than on how the institution thinks it should happen. Non-traditional study, though generally directed towards adult students, can be adapted to meet the needs of any learner.

Samuel Gould has expressed four distinct "patterns" that distinguish non-traditional education. "The first set of patterns is woven around the philosophy of full educational opportunity." The next set of patterns "includes elements of structure, method, content, and procedures that combine to create a new flexibility in education." "A third set of patterns relates to the new or expanded educational roles being assumed by business, industry,

labor unions, cultural, governmental and social agencies, military commands, proprietary schools, correspondence institutes and others." Lastly, non-traditional study is concerned with "individualized learning," which includes "individualized opportunity . . . and individualized responsibility" (Gould and Cross, pp.3-8).

Non-traditional programs are new and innovative developments in higher education. However, the philosophical foundations of non-traditional learning have deep roots in American education. The principles of equality, freedom of choice, respect for individuality, acceptance of others, and utilitarianism/practicality, along with the corresponding principles of self-initiative and responsibility, have flourished in a nation dedicated to the democratic ideal. Combining these principles with the drive to adapt to ever-changing needs and developments in a complex society have resulted in a vast array of educational options, some of which include non-traditional programs.

HISTORY OF NON-TRADITIONAL PROGRAMS

While this paper will seek to specifically identify events and causes leading to the development of non-traditional programs, several problems present themselves at the outset. First, there is the problem of accurate historical data. Much that has been written on the history of education is of the "in-house" variety--biased accounts of a particular institution written from a perspective that is less than objective. A second problem with this topic is that non-traditional education, as a relatively recent development, is lacking historical documentation. While it is true that colleges have been adapting to changing conditions, it would not be fair or prudent to assume that some or all of the changes can be directly connected to contemporary non-traditional programs. Lastly, the boundaries of what constitutes a non-traditional program are far from clear. With over 3,000 institutions of higher learning, each offering a variety of degrees, courses, curriculums, and so on, it is difficult to judge the line between traditional and non-traditional.

Thus, for the purposes of this paper, non-traditional programs will be divided into the six categories/models as John R. Valley has suggested (Valley, in Gould and Cross, chpt. 4). Each model will be discussed separately, along with relevant historical data.

1. Administrative-Facilitation Model. Of the six models, the Administrative-Facilitation Model most nearly resembles a traditional degree program. "A degree-granting and instructional institution or agency establishes an organization and/or facilities to serve the needs of a different clientele, yet it holds to its customary degree pattern" (Valley, p.97-8). Frequently, colleges establish evening colleges, along with weekend courses, to meet the time

needs of a working adult population. Classes can be offered at a central campus, but are usually scheduled at a number of locations for the convenience of commuting students. In addition, support and student services are offered for students, and some colleges have established separate administrative units within their organization for these programs.

Historically, this model appears to have evolved as the economic and educational needs of particular colleges have developed. Despite a lack of evidence a case could be made that this model of education resembles the "partial courses" of the Early National Period. The spread of the elective system may also have contributed to the popularity of this model. And as older students were returning to school, especially on the GI Bill, colleges were responding with more flexible schedules. This is particularly true of community colleges which were being founded after World War II. The federal government in the 1940's and 1950's initiated aid to students, states, and institutions with the aim of extending educational opportunities to all. "Every American should be 'enabled and encouraged to carry his education, formal and informal, as far as his native capacities permit'" (Brubacher and Rudy, p.234).

The Administrative-Facilitation Model can be traced to the early twentieth century, to the Extension degree. "As the number of part-time students . . . grew . . . the task of fitting them into internal-degree sequences became even more difficult" (Hovle, p.7). State universities, along with urban universities and land-grant colleges, employed a model "imported from England in the 1880's" as "a natural way to meet the needs of adults" (Hovle, p.7). In 1956, the Chicago Junior College System began offering an external degree (A.A.) via the T.V. college. As technology developed, other degree programs were offered by Stanford University, the University of South Carolina, and Colorado

State University, to name a few (Valley, p.99). In 1961, 194 colleges and universitites were identified as offering evening or extension degree programs (Carey, pp.228-9).

2. Modes-of-Learning Model. "In the modes-of-Learning Model, a degree-granting and instructional institution or agency establishes a new degree pattern of learning and teaching that seeks to adjust to the capacities, circumstances, and interests of a different clientele from that which it customarily serves" (Valley, p.100). In 1972, the University of Oklahoma, Roosevelt University, the University of South Florida, Syracuse University, Brigham Young University, and the State University at Brockport (NY) were offering Bachelor of Liberal Studies degrees (Valley, p.100). While there were differences of methodology and intended outcomes among these programs, they essentially sought to integrate the personal values and goals of the adult learner into an interdisciplinary and eclectic learning environment, while providing a great amount of flexibility and variety to accommodate diverse learning styles.

Roots for this model can be traced to England when the first known non-traditional program began in 1876, with the London Society for the Extension of University Teaching (LSEUT).

> ". . . this represents a germ of a movement which may ultimately extend and organize the whole of higher education in this country . . . (Oxford and Cambridge) were regarded as overgrown and almost obsolete corporations possessing great funds which were applied with great extravagence to the exclusive education of the aristocratic and wealthy class in the country" (Korey and Bogorya, NP).

The LSEUT was aimed at working, middle-class adults--those unable to attend one

of the prestigious institutions of England. In 1963, again in England, the Robbins Committee issued a report that called for the "enlargement of existing universities, the creation of new ones, . . . and other major changes" (Hoyle, p.31). This report was influential in the establishment of the British Open University, "a creation of the Labour Party, advanced by Harold Wilson in the 1963 election campaign" (Hoyle, p.34). "Originally refered to as a 'university of the air,' the British Open University was planned during the 1960's and by 1971 was a full-fledged university" which "harness(es) the potential of radio and television . . . to a system of independent study, and organizes the program as a formal degree-granting operation" (Hartnett, Clark, et al., p.7). In 1972, the College Entrance Examination Board and the Educational Testing Service met with representatives of the British Open University to discuss implementation of this model in the United States. After a comprehensive survey, California State University at San Diego, the University of Houston, the University of Maryland, and Rutgers were found to have been offering such programs (Hartnett, Clark, et al., p.8).

Based on the British Open University, the Union for Experimenting Colleges and Universities (UECU) initiated the "University Without Walls" (UWW) in 1971 as "a nationwide network of baccalaureate degree programs housed in fourteen specific campuses of the Union" (Korey and Bogorya, p.19). While the programs are "being implemented differently by each of the institutions" (Valley, p.105), "UWW awards credit for prior learning, documented through portfolios, and offers courses via T.V., in addition to individualized small group projects and traditional courses" (Korey and Bogorya, p.19). The initial and subsequent funding for UWW began in 1970 with grants from the U.S. Office of Education and the Ford Foundation (Hoyle, p.112). "University

Without Walls is a specific kind of external degree program. UWW is not a copyrighted term, and there are many programs which now are identified by that acronym" (Stetson, p.5).

3. The Examination Model. The Examination Model offers students the opportunity to demonstrate mastery of subject-matter material by means of specially designed examinations. "In this model an institution or agency which need not itself offer instruction leading to an external degree awards credits and degrees on the basis of student performance as evidenced by examinations" (Valley, pp.109-110). Generally, there are no time, residency, age, or preparation requirements, though students are expected to satisfy published degree requirements by means of the examinations" (Trivett, p.56). Within higher education, the University of London and the New York Regents External Degree best represent this model.

Created in 1836, as a result of political disputes between the backers of King's College and University College, the University of London began "to conduct examinations and to confer degrees" (Hovle, p.21). The University of London was unique in that it "was a government bureau: the members of the Senate were appointed by the Privy Council; the Treasury was directly responsible for any deficit; the staff was made up of civil servants and clerks; and Parliament made detailed inquiries into both procedures and finances" (Hovle, p.21).

The University of London External Degree was copied by numerous other institutions in the British Empire. "The influence of the program extended to Africa, Asia, and the Caribbean" (Hovle, p.22). The extent of this influence into American higher education cannot be directly traced, though there are striking similarities with the program established in New York State.

> "In the early 1950's, Columbia announced a new plan, developed in part by Jack N. Arbolino and Ewald B. Nyquist, by which students could establish through performance and examinations the right to work for a degree (and even be exempt from some collegiate course requirements) withough a high school diploma" (Hovle, p.10).

Several years later, Nyquist, as Assistant Commissioner for Higher Education in New York, was instrumental in establishing the College Proficiency Examination Program (CPEP) in 1963 (Hovle, p.94). This program follows in the tradition of the New York Board of Regents, when, in 1878, they "undertook to examine the work of secondary schools in order to establish proper standards of scholarship not only for graduation from secondary school but for admission to several colleges of the state" (Brubacher and Rudy, p.245).

With the Regent's Examinations and the College Proficiency Examination Program already established, Nyquist, as both Commissioner of Education in New York and as President of the Board of Regents, developed a plan for the awarding of external degrees--the Regents Baccalaureate Degree, with the first degree awarded in 1972 (Valley, p.110).

Hovle views the Regents External Degree as instrumental in changing several procedures historically associated with higher education. "Formal admissions requirements were abandoned, all effective methods of learning are accepted as valid, varied methods of measuring accomplishment are used, and the degree is awarded by what is as much a department of governement as was the University of London until 1900" (Hovle, p.97).

In summary for this section, the idea of an external degree by examination was summed up by Nyquist:

"The University of the State of New York awards undergradaute degrees to those who are able to demonstrate that they possess knowledge and abilities equivalent to those of a degree recipient from a New York State college or university, irregardless of how the candidates had prepared themselves" (Nyquist, pp.7-8).

4. The Validation Model. Since non-traditional programs are generally designed to meet the needs of a specified group, it is common that there may be some overlap--no single non-traditional program can be completely defined and described within one of Valley's models. Such is the case for programs identified within the Validation Model.

"In the Validation Model, an institution or agency evaluates the student's total learning experiences from whatever means. It evaluates this total learning experience in terms of its conception of a degree and indicates any additional requirements needed. When they have been met, it awards the degree. The institution authorized to award a degree is presumed to have a clear set of degree requirements and a willingness to permit completion of its requirements by a variety of means" (Valley, p.113).

This model appears to express a contemporary acceptance of the validity of learning from a variety of sources. As a model, it is relatively innovative, and, while there are plans for an International University for Independent Study, there are only a few colleges employing this model--Westbrook College and Bloomfield College (Valley, pp.114-15).

Valley perceives "another common practice that approximates the validation model . . . which focuses on the early or beginning rather than the final steps toward degree qualification" (Valley, pp.115-16). He is referring to

the Advanced Placement Program and, more recently, the College-Level Examination Program (CLEP). Since the inception of advanced placement in 1953 (Brubacher and Rudy, p.249), more than 430,000 high school students have taken over 570,000 examinations as of 1972 (Valley, p.116). The College Entrance Examination Board has experienced similar success with CLEP tests. "By 1971 about 850 colleges and universities have indicated that they are prepared to grant college course credit to successful CLEP candidates" (Valley, p.116). In 1975, more than 1500 institutions awarded college credit for CLEP Examinations (Trivett, pNP).

Hovle sees the success of AP and CLEP tests resulting from "the success of the GED program at the secondary school level and the realization that something similar should be possible in higher education" (Hovle, p.74). Recent efforts towards validating knowledge, such as "prior learning" and "experiential learning" have not produced sufficient evidence of effectiveness, mainly due to the subjectiveness involved in judging adequate accomplishment (Warren, p.124).

5. The Credits Model. The distinguishing feature of the credits model is that the "institution or agency that does not itself offer instruction awards credtis and degrees for which it sets standards and vouches for the quality of student programming" (Valley, p.117).

Historically, "the credit-hour system is scarcely a hundred years old and was not a completely accepted part of higher education until the beginning of the present century" (Warren, p.116). Credits have their roots in the elective system as the method of keeping track of educational accomplishments. Related to this are the developments of departments and major fields of concentration. "Thus credits have derived their meaning entirely from the degree. Once the qualifications for a degree are established, the definition and use

of credits are arbitrary procedures for the purposes of permitting educational activities to be quantified for management and accounting reasons and for indicating the progress each student has made toward a degree" (Warren, p.118).

The closest resemblance of the Credits Model in existence today is the Commission on the Accreditation of Service Enterprises (CASE) of the American Council on Education. Established in 1968, CASE "examines the content of military training courses to determine their comparability to courses offered in civilian colleges and universities and recommends the number of credits that can reasonably be awarded for each military course and the nature of the most similar civilian course for which the credit should be granted" (Warren, p.132). CASE cannot award credit, it can only recommend. Suggestions have been made to expand CASE to allow credit for courses taken through corporations and professional associations.

6. The Complex-Systems Model. In order to incorporate programs that do not specifically fit into one of the previous models, Valley has suggested the Complex-Systems Model.

> "A degree-granting institution or agency reshapes its pattern of services in various ways, sometimes by combining various ways, sometimes by combining various simpler models of external degree programs so as to meet the needs of a different clientele" (Valley, p.119).

It could be said that the history of American higher education is actually the development of this model. Adaptation has been a keynote, especially since the Civil War and, most recently, since the advance of technology, characterized by Sputnik and the computer age. Nevertheless, "a proposal calling for the establishment of a national university (in 1970)" (Valley, p.119) can be traced

to 1787 when "Benjamin Rush published an article in which he called upon the nation to establish a postgraduate university to foster advanced research and instruction of a utilitarian type" (Brubacher and Rudy, p.220). In 1806, Joel Barlow "recommended placing a great national university at the top of a comprehensive system of American education" (Brubacher and Rudy, p.220). Washington, Jefferson, Madison, and John Quincy Adams made similar suggestions to Congress. Because of "States-rights sentiments . . . sincere doubts about the constitutionality of the proposed institution (and) an undercurrent of anti-intellectualism" the proposed national university never materialized (Brubacher and Rudy, p.220).

The proposal made in 1970 for a national university differed in that it "would not itself engage in teaching but would work cooperatively and intensively with regular colleges and universities and utilize instructional resources for external degree purposes" (Valley, p.120). There were three separate functions contained in this proposal: "First, it would award degrees . . . Second, it would award degrees jointly with regular colleges and universities . . . Third, it would facilitate completion at these institutions" (Valley, p.120).

One of the best known examples of the Complex-Systems Model is Empire State College, in Saratoga Springs, New York. Empire State awards degrees, but offers no courses. It allows for credit from CPEP, CLEP, and A.P. tests. It allows for a variety of educational "modes" including independent study, cooperative study, formal course work, prior-learning assessment, tutorials, transfer credit, self-instruction, and direct experience. Empire State staffs local "Learning Centers" throughout the state and expects students to work closely with their faculty mentors (Howle, pp.97-100).

Another example of this model is Minnesota Metropolitan State College.

"Metro U" was authorized in 1971 to "provide alternative ways for adults to participate in higher education" by "developing a highly individualized, community-based, student centered educational process that gives adult students the authority and responsibility for determining the content and criteria for quality higher education" (CAEL, p.3).

Of all the models, the Complex-Systems Model is "attracting the attention of many planners" because of "the American propensity for the big-picture and the grand design" (Valley, p.125).

SUMMARY AND CONCLUSIONS

This paper has attempted to provide an overview of the history of non-traditional programs in American higher education. As such, it is lacking in many ways. A thorough history of this movement certainly would have touched on such educational innovations as correspondence courses, the United States Armed Forces Institute, cooperative work-study programs (such as Antioch College), the influence of advanced learning resources, finance and economics, faculty roles, the continuing and adult education movements, accreditation, the free university movement, open admissions, and graduate and professional educational developments, to list just a few.

This paper, however, was intended more to capture the spirit and energy that non-traditional programs have provided higher education. It was also intended to show how non-traditional programs are another step in the evolution of the basic principles of American culture--the belief in equality, the respect for diversity, and the importance of the individual.

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